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ADDRESS,
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ASHLAND, O., July 27, 1887.

A Commentary on the Creed Needed.

There have been a few articles added to the German Baptist creed which is giving some of its ministers trouble to understand properly since the minutes have been published. The one reads as follows: "We, the Brethren of Elkhart Church, do hereby petition Annual Meeting, through District Meeting, to reconsider Article 3, of 1849, in regard to permitting brethren to wear caps in case of necessity. *Answer*—Annual Meeting grants the request."

Of this Eld. J. H. Moore, of Florida, has the following to say: "Grants what request? To reconsider, or to permit brethren to wear caps? I presume it means the latter. I was born about three years before the decision of 1849 was made, but I was not aware that there was such a decision on the Minutes, for good old brethren, to my knowledge, have worn caps as far back as I can remember. And in such cold and windy countries like Northern Illinois and Kansas, I should judge that caps will become quite a necessity."

The elder in order to be a faithful teacher should post himself on the creed of his church, and the fact that he is three years older than this section of the creed does not excuse him for talking with such disrespect in regard thereto. The elder should know that some of us are stigmatized, "excommunicated and unreconciled ministers" because we would not subscribe to this creed. But then we knew what it contained when the test was made.

The other article that confuses the expounder of the creed reads thus: "Are excommunicated and unreconciled ministers of the Gospel, or those ordained by them, *according to the Gospel and the order of the Brethren Church*, to be considered proper administrators of Christian baptism?" Elder Moore, after saying that he is responsible for the italics, has this to say of the phraseology of the query: "I am not certain whether the middle clause is meant to quality the first or latter part of the query. It may do either. There is a chance for a certain class of people to quibble here." He also ventures to ask "why the author did not place the middle clause at the end of the query."

This question gave the "Meeting" considerable trouble at the time it was under consideration.

One J. C. Johnson, the delegate from the district in which it originated, tried to explain it, and it was agreed upon that the clerk should punctuate it so it would read right. But it seems the clerk did not succeed.

The whole trouble about the matter evidently is, that the German Baptists do not want to recognize the Brethren church proper, while the author of the query did.

The question was decided in the negative, and means that the baptism administered by the ministers of the Brethren church, although it is done according to the gospel, will not be considered valid baptism *by the German Baptist Church*. That is all it means *and all it amounts to*, thank God.

Y.

Putting on Christ.

"For as many of you as have been baptized into Christ, have put on Christ," is language which St. Paul uses in his epistle to the Galatians.

There was a tendency among the Christians in Galatia to return to the works of the Law, and as the special mission of this servant of God was to destroy the influence of the law, a coldness prevailed among them in their regard for him through the influence of Judaizing teachers. He strongly admonishes them that the law is of no value whatever to them. Their clinging to an instrument which was ready to vanish away could be of no religious value to them, and would impede their spiritual growth as a branch in the true vine. To impress them with the truth that they owed no allegiance to the law whatever, he tells them that as many of them as were baptized in Christ have put on Christ. They have put on a new character and their lives are to bear fruit unto righteousness.

All who are properly baptized put on Christ. Some may be passed through the ceremony, but unless there is a reformation by sinners and a new creature, there can be no salvation. No one can be saved who has not put on Christ.

Baptism is the first divine work that Christ did. He said it was necessary for him to fulfill all righteousness, and he went down into the water and was baptized according to the teaching of John. Thus he places baptism at the head of actual works, requiring action of the body, belonging to the spiritual life. You are the children of God by faith in Jesus Christ, and become so through baptism, or the putting on of Christ.

Putting on Christ is imitating his character and practice. He was baptized and so are you. Obedience to his Father required him to do this; obedience to God also require you to be baptized. Thus you are buried with him, and with him you arise to walk in newness of life. The act of putting on Christ not only leads to an imitation of his harmless character, but also a perpetuation of the ordinances that he instituted.

This expression of "putting on" is taken from the manner of speech of the stage. A man is spoken of as having put on another person when he imitates his character as it appeared in certain acts of his; and the nearer complete his imitation is, the greater is the esteem placed to his credit.

So it is in following Christ. You walk in his steps. You are baptized, and then commences the act in which you are to present the character and works of Jesus Christ. The nearer you do this, the greater will be your honor in heaven and among angels. There are two audiences who look upon you as you proceed in your performance upon this stage. They are the angels and the world. If you follow the holy pattern of Christ closely, the angels clap their hands in applause and their is great joy in this audience. If you fail in your task, the other audience, the world, will declare that you ought to be put off the stage, that you have put on a character that you cannot imitate and that you are no better actors in the divine play than they are.

This double audience is what makes the Christian play difficult. If you please one you think you are not pleasing the other; and if you please the worldly audience, you may feel sure that you are not pleasing the other.

But the world does not desire to see you play on the heavenly stage, yet they cannot avoid the sight when you do play, and if you profess to play well, they are even good judges in this, and like to see you do it right.

The Gospel of Jesus Christ is the divine play written out in detail in every act. It is read by all classes of reading people, more or less, and they have a superficial knowledge of what it contains, if no more, and they know when you are good actors; and to be good actors it is necessary for you to know fully what it contains, and how every one should perform.

May God help those who have put on Christ to play well his part in the divine drama, and do honor to the Great Name, who wrote the holy and wonderful play, which is finised in immortal robes and an unfading crown.

Thorough Organization.

To make any religious movement, in these last times, a success, thorough organization is as necessary as it is in political party work or political reform measures. Every work in which a number are engaged must be directed by a general superintendency to warrant the greatest success. It can not be said that such a superintendency will always choose the wisest methods and prosecute the most effectual plans, but it avoids any clashing of interests among those engaged in it, and prevents one from destroying the influence of another, and purposely or accidentally hindering his work.

Men may adopt a common cause, but if their labor is not performed under the direction of a common head, they will interfere more or less with one another. This makes thorough organization indispensable. Every man must have his place, know his duty, and every effort put forth in harmony therewith will lead toward the desired end in its influence.

Thorough organization should be made the chief work in our coming convention. There are those, probably, who believe that we are organized as completely as there is any need of. But any holding such views, do not see our needs as they should. But some can see nothing more in organization than a meddling with church discipline, and usually the more there is done in that, the less organization there is.

The only example of thorough organization begun in our church work now, to which we can refer, is the Ohio Home Mission Board. It is the head of the Mission work of Ohio. It was created by a mass-meeting of Brethren at Louisville, Ohio, some over a year ago. The body which created it, and to which it is responsible, has no power in carrying on the mission work in Ohio. The sole power has been committed to this board. The single and simple power only that the mass meeting of Brethren has, is the creation of this board. If its work is not satisfactory, it can partially or wholly create it anew. This general head has appointed representatives in each church. If they do their duty, then all is well. If they do not, then there is an authority to urge them on, or make changes.

Commencing at the head, our cause must have a general head, with a carefully defined constitution, so that all may know its prerogatives and its methods of transacting business. The failure of the Brethren to adopt a constitution or rules of business, occasioned considerable misunderstanding at the late Ohio S. S., and a committee was appointed to draft one for the mission meeting.

After the general head, then there should be State conferences organized, and even still lower organizations, until the work is distributed into each congregation of the Brotherhood. The work of the general conference must be very limited—simply a superintendency on general principles only. In the state conferences it should be broadened, and it should continue to broaden as it approaches the individual congregation.

The Yayin of the Scriptures.

Recently an exchange came to this office, which contained an article supporting the view that yayin always meant intoxicating wine.

Yayin is a Hebrew word, and its representative in the Greek is *oinos*. *Yayin*, in Bible use is a very general term including every species of wine made from grapes, and in later times it became extended in its application to wine made from other substances; and in some cases it means the vine. Cato (*De Re Rustica*, cxlvii.) speaks of the hanging wine. So in Num. 6:4, *yayin* stands for vine—the grape vine. In Deut. 28:39, it is ranked among things to be sucked, gathered or eaten and in Isaiah 55:1, it probably signifies thick grape syrup. In Proverbs 9:2, 5, *yayin* refers to boiled wine or syrup, which was usually thinned with water before using. The word also comprehends a mixed wine of a very different quality, wine made strong and inebriating by a mixture of drugs.

Thus it is evident that *yayin* is a name for all sorts of wine. It occurs 141 times in the Bible and in 21 places in connection with *shechar*—strong drink. The addition of this word to indicate intoxicating qualities is proof that *yayin* does not always mean wine strongly intoxicating, so is the fact that when the ancients desired to get highly intoxicating liquor they drugged it.

Another evidence that the Jews were not consumers of intoxicating wines is found in the fact that they are the most temperate people on earth who are civilized. It would be impossible for a tribe to drink intoxicating liquors freely and be as temperate as the Jews are.

Again, the fact that skins were used to keep wine in is proof that the wines were not intoxicating. Leather bags would allow alcohol to evaporate and thus its intoxicating principle would be lost. New wine was intoxicating, which is proven in Acts. 2. The Jews declared the disciples of Christ were full of new wine on Pentecost, and Peter declared they were not drunken as they supposed.

New wine was put into new bottles because old bottles were so airy that the influence of the air on the wine inside through the pores of the leather was so great that the rapid fermentation would generate gas faster than it could escape through the pores, and a destroyed bag or bottle would have been the result. Thus by evaporation through the pores of the leather bottles, the old wine of Palestine was freed of the intoxicating principle to a certain degree, while the heavier parts of the wine were retained in the bottle, and became a kind of syrup which was usually thinned with water before use.

But there is no use in denying that wines with more or less alcohol, were used in the communion by churches in different places. A position like this would be as false and untenable, yet *yayin* does not always mean intoxicating wines, and it can not be proven that the gospel favors an intoxicating wine. Wine, intoxicating or non-intoxicating is an old question in the church, and has been fought over time and again. In its early existance there were those who refused to commune where the wine was fermented and in other places communicants holding such views were brought under discipline.

In this connection it is pertinent to remember, however, that the wine was mingled with water, almost without an exception, where used for communion purposes, in the Primitive church.

The Bible teaches temperance in the strougest terms, and any misrepresentation thereof to perpetuate the liquor curse, and the debauchery, misery, prostitution, bloody murders, confusion, wretchedness and moral rottenness that follow in its train will be answered by the lash of eternal justice.

Convention Talk.

Inquiries are now coming in for rooms and lodging. All who send in their orders early for lodging will be provided with good comfortable beds.

A limited number of beds will be rented at the Hall at 25 cents for each person per night, and the proceeds will be turned over to the College.

Arrangements for lunch and meals will be made at the Hall, and a reasonable price will be charged, and the net proceeds will be turned over to the College.

Delegates and visitors should send in their order for entertain-